

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

The Importance of Marrying a Righteous Spouse

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Imaam al-Bukhaaree, may Allaah bestow mercy on him, stated (9/132):

It has been relayed to us by Musaddid that Yahyaa relayed to us, on 'Ubaydallaah that he said:

Sa'eed bin Abee Sa'eed relayed to me, on his father, on the authority of Aboo Hurayrah,

(صَلَى اللَّهُ عَلَيْهِ وَسَلَّمَ) (رَضِيَ اللَّهُ عَنْهُ), on the Prophet, that he said:

"تُنكحُ الْمَرْأَةُ لِرَبِيعٍ: لِمَالِهَا، وَلِحَسْبِهَا، وَجَمَالِهَا، وَلِدِينِهَا، فَظَفَرَ بِذَاتِ الدِّينِ تَرَبَّتْ يَدَكَ"

"A woman is married for four (reasons): For her wealth, for her lineage, and for her beauty, so choose the one who possesses the *Deen* (religion) and you will be successful." [And related by Muslim (2/1086)]

The meaning of the *Hadeeth*:

The people choose wives for various reasons, and they are of four types:

1 – From them are those who strive for the rich and wealthy.

2 – From them are those who strive for good lineage and it is nobility.

3 – From them are those who strive for beauty.

4 – And from them are those who strive for the religious (woman).

Choosing a wife for wealth is not appropriate if she does not adorn herself with *Taqwaa* (fear of Allaah). In this case, she will desire to have unrestricted freedom and for her husband to be subservient to her puffing herself up over him. This is understood from her actions even if she does not say it.

Likewise is the one who has nobility if her spouse does not have her level of nobility. She will be haughty towards him if she does not adorn herself with *Taqwaa* (fear of Allaah). Likewise is the one who has beauty. She will be haughty towards her spouse if she is not

adorned with *Taqwaa* (fear of Allaah), and the one who the Prophet, ﷺ (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) encouraged to marry is the one possessing the religion.

This does not mean that the man turns away from a woman possessing wealth, beauty, or nobility. This means that he should not make that his focus and he should choose the one possessing the religion. As for merging that with the *Deen* (religion), then this is good.

The woman possessing the religion has *Taqwaa* (fear of Allaah). She is heedful of what Allaah has obligated upon her, and she abstains from His prohibitions. As He, The Exalted, has stated,

فَالصَّالِحَاتُ قَانِتَاتٌ حَافِظَاتٌ لِلْغَيْبِ بِمَا حَفَظَ اللَّهُ

“Therefore the righteous women are devoutly obedient (to Allaah and to their husbands), and guard in the husband’s absence what Allaah orders them to guard.”

Soorah Nisaa (4): 34

She keeps herself chaste, guards her husband’s wealth, she does not exit (the home) without his permission, and she is fully aware of her rights, so she does not exceed them. Being fully aware, even if she possesses the religion, it is inevitable that she will not be perfect and complete. She is deficient in her intellect and *Deen* (religion). This is not related to correcting her since this is not appropriate to be overlooked.

Likewise for the woman:

It is upon us to choose a righteous husband. How many women were righteous, but they did not choose a righteous mate and married a failure who pulled her to his ideology and his way?

It is also possible that the man is affected by the ideology of his wife as occurred with 'Imraan ibn Hattaan. He married his cousin to pull her away from the ideology of the *Khawaarij* and she pulled him to her ideology. So this is more likely to occur to the woman since she is quick and abrupt in changing to another state. So we ask Allaah for stability and persistence. A companion will have an effect on his companion. Due to this, there is an encouragement of choosing a righteous companion.

In the *Saheehayn* (i.e. Bukhaaree and Muslim) from the Hadeeth of Aboo Moosaa, رَضِيَ اللَّهُ عَنْهُ that he said:

The Messenger of Allaah, صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said,

"مَثَلُ الْجَلِيسِ الصَّالِحِ وَاسْوَءِ كَحَامِلِ الْمَسْكِ وَنَافِخِ الْكِيرِ. فَحَامِلُ الْمَسْكِ إِمَّا أَنْ يُحْذِيَكَ، وَإِمَّا أَنْ تَبْتَاعَ مِنْهُ، وَإِمَّا أَنْ تَجِدَ مِنْهُ رِيحًا طَيِّبَةً. وَنَافِخُ الْكِيرِ إِمَّا أَنْ يُحْرِقَ ثِيَابَكَ، وَإِمَّا أَنْ تَجِدَ رِيحًا خَبِيثَةً"

"The example of the righteous companion and the evil companion is like the person that sells musk and the blacksmith. The person that sells musk will either give you some or you may buy some from him. The blacksmith will either burn your clothes or you will find a repugnant odor from him".

In addition, the Prophet, صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ has said, "A man is on the *Deen* (religion) of his friend, so beware as to whom you take as a friend."

And the poet said,

Do not ask about the person but ask about his companionship

For every person exemplifies his companion.

Moreover, Allaah has stated about the people of Paradise:

فَأَقْبَلَ بَعْضُهُمْ عَلَى بَعْضٍ يَتْسَاءَلُونَ

قَالَ قَائِلٌ مِّنْهُمْ إِنِّي كَانَ لِي قَرِينٌ

يَقُولُ أَئِنَّكَ لَمِنَ الْمُصْدِقِينَ

أَئِذَا مِتْنَا وَكُنَّا تُرَابًا وَعِظَامًا أَئِنَا لَمَدِينُونَ

قَالَ هَلْ أَنْتُمْ مُطْلَعُونَ

فَاطَّلَعَ فَرَأَهُ فِي سَوَاءِ الْجَحِيمِ

“Then they will turn to one another, mutually questioning. A speaker of them will say, ‘Verily, I had a companion (in the world), who used to say, ‘Are you among those who believe. That when we die and become dust and bones, shall we indeed (be raised up) to receive reward or punishment (according to our deeds)?’” (The speaker) said, “Will you look down?” So he looked down and saw him in the midst of the Fire.”

Soorah Saffaat (37): 50 – 55

And He, The Exalted, said:

وَقَيَضْنَا لَهُمْ قَرْنَاءً فَرِينَوْا لَهُمْ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفُهُمْ وَحَقَّ عَلَيْهِمُ الْقَوْلُ
فِي أُمُّمٍ قَدْ خَلَتْ مِنْ قَبْلِهِمْ مِنَ الْجِنِّ وَالْإِنْسِ إِنَّهُمْ كَانُوا خَاسِرِينَ

“And We have assigned for them (devils) intimate companions (in this world), who have made fair-seeming to them, what was before them and what was behind them. And the word (i.e. the torment) is justified against them as it was justified against those who were among the previous generations of *jinn* and men that had passed away before them. Indeed they (all) were losers.”

Soorah Fussilat (41): 25

The woman possessing the religion strives for a husband possessing the religion and visa

versa as the Prophet, ﷺ has said,

“The souls are recruited soldiers, so whoever amongst them bonded and became mutually acquainted then they were in agreement, and whoever amongst them rejected and disavowed each other then they differed.”

And in the parable,

“And everyone strives for someone similar to him”.

And in another parable,

“The birds gather with those similar to them, so everyone strives for someone similar to him”.

Another *hadeeth* encouraging marrying a righteous wife:

Imaam Muslim has stated (2/1090):

Muhammad bin ‘Abdullaah bin Numair al-Hamdaanee relayed to me, that ‘Abdullah bin Yazeed relayed to us, that Haywah relayed to us that Sharhabeel bin Shareek informed me that he heard Aboo ‘Abdur Rahmaan al-Hablee relaying on the Messenger of Allaah, ﷺ

that he said,

”إِنَّمَا الدُّنْيَا مَتَاعٌ وَلَيْسَ مِنْ مَتَاعِ الدُّنْيَا شَيْءٌ أَفْضَلُ مِنْ الْمَرْأَةِ الصَّالِحةِ”

“The *Dunyaa* (the life of this world) is a commodity and the best of its commodities is a righteous wife”.

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